The Inquirer

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THE RESURRECTION — INTERPRETATION

THE effort to make the story of the Resurrection conform to what is called modern knowledge is bound to fail. For the simple reason that the environment in which the story came to life is so completely different from the modern that no real intellectual likeness can be found. The belief of the ancients in a three tier universe, with heaven above, hell beneath, and the world balanced between the two has vanished. And no one disputes this. And no one believes, in the manner of the past, in heavenly messengers passing to and fro between the various parts, performing errands on behalf of the God who lives in the top tier, heaven. No one knows indeed how the ancients believed this, or how they made it conform with their daily lives and occupations. All that the most learned and imaginative can do is to make more or less inspired guesses.

When efforts therefore are made—and they will be made this Easter—to rationalize the recorded Resurrection events, that is, to try and bring them within the range of modern experience exactly in the way they are recorded, the efforts will defeat themselves, and, for some people, leave the stories open to ridicule.

Rationalizing

And as a part of this rationalizing the claim will be made again that the odd and conflicting accounts given in the Gospels of the supposed appearances of Jesus after death are nothing but the conflicts and differences to be expected from eye-witnesses.

But anyone can test this claim in the New Testament. Anyone can look up the account in Matthew of the women coming to the tomb after the burial and there read that—"behold there was a great earthquake: for an angel of the Lord descended from heaven and rolled away the stone".

An earthquake is an earthquake, particularly if it is a great one. No one is likely to miss it. And if one witness to an event says an earthquake took place and another witness does not mention it, then the evidence about the event is suspect. It is not possible to throw earthquakes about casually in an account of an event, or mention casually the appearance of an angel. Modern experience demands something different from that.

Consequently, the story of the Resurrection cannot be judged by this kind of experience, otherwise it disappears altogether; it is pushed into what has been brutally called "the junk-shop of the past". And the past is not a "junk-shop"; nearly everything of meaning in the present is reduced to the junk-shop level if the past is on that level; the past has to be a life, one that is vital for the present, otherwise the present is suspended in thin air going nowhere and meaning little.

Looking for the Life

The past can only be understood when life is found in it. Therefore a considerable amount of interpretation has to take place. It must be assumed that the authors of the Gospels were talking about what was to them a real experience. What was the nature of the experience? What was its life? It is that that the present has to find out if it wishes to find real communion with the past. Presumably angels, spirits, apparitions, risings and fallings in a three-tier universe, have to be ruled out. That was merely the frame in which the experiences were discovered. If it were not the frame, then no modern knows what the past was talking about, it simply vanishes into incomprehension, or, again, into the "junk shop".

An illustration may serve to show what is meant by this. When our pre-historic ancestors went into caves to paint what is now generally regarded as masterpieces, no one knows why they went there. There can be guesses, but there is no secure knowledge. Modern man cannot put himself into the mind and surface consciousness of his pre-historic ancestor. But nevertheless, the paintings can speak. They can move and stir in the modern world and they can add a dimension to the life of the present in terms of spiritual richness and hope that would not be there if the paintings had not been discovered. The life of pre-historic man, although incomprehensible on the conscious level breaks through with majestic impact through the unconscious.

The Memory

Similarly, no one knows why the author of Matthew talks about an earthquake when presumably there was no earthquake. Or, alternatively, if there was an earthquake why no one else mentions it. No one knows today how a heavenly messenger can appear and move a great stone. In fact few people really believe it. But many believe, and many more unconsciously, that something was said in that story of consequence to those who wish to listen.

For the memory of the life of Jesus of Nazareth is preserved through the story of the Resurrection. Without that it is reasonably certain all memory of him would have died. Let the impact of the life of Jesus of Nazareth upon the history of mankind be assessed, then any story that preserved the memory is of some supreme consequence. What was the nature of the story? What did it hide that made it so important?

Someone in the past had to *believe*. Someone had to turn the awful tragedy of the death of the good man into a triumph of communication between God and man. Someone had to see to the heart of the mystery that love inexplicably transforms, transmutes, and eventually conquers brute fact. Someone had to deny that the ultimate consequence of life is an executioner placing one foot of the victim upon the other, then driving a nail through them both, after making certain the body of the victim was already placed in such a position that the maximum of torture could be inflicted on it. Someone had to deny that, not in fact but in the consequence of the fact. Someone had to say that love could even triumph over that.

Someone had to say — and need there be literal fact about it?—someone had to say that the tormented body could be clothed in spiritual triumph.

That is not easy to say. But that, according to the experience of the Gospels, is the truth.

Not easy to say. It is, it may be supposed, not to be understood by one visit to an Easter Communion, or by a special visit to church and chapel. That may be the husk of the meaning.

There will be plenty of husk about this Easter.

FAITH AND UNDERSTANDING

"WHO DIED TO SAVE US ALL"

By Arthur J. Long

THROUGHOUT Christendom this week-end, the mystery of the Redemption of mankind through the sacrificial death of Jesus Christ will be celebrated anew. It is sometimes said that the only place where all Christians are united is at the foot of the Cross. That there is some truth in this view it would be hard to deny—especially when the name Christian is confined to "those within the main stream of Christianity".

But in a deeper sense, Christians are not even united on the subject of the Atonement. There has never been any official formulation of the doctrine, and various different views have emerged during the course of Christian history. What is more, it is probably in relation to the Atonement that Unitarians feel themselves most at variance with official Christianity. As the late Dr. Hastings Rashdall pointed out in his notable Bampton Lectures on the "Idea of the Atonement", modern Unitarianism began quite as much as a protest against the traditional doctrine of the Atonement as against the traditional view of the Trinity. It was James Martineau who said that there are some ways of denying the Trinity which are spiritually less true than some ways of affirming it. But with the Atonement is a very different matter. What could be more philosophically absurd and morally revolting, for example, than C. F. Alexander's popular hymn "There is a green hill far away"? It is almost incredible that the following lines are still widely accepted as a valid statement of the idea of the Atonement:

"There was no other good enough
To pay the price of sin.
He only could unlock the door
Of Heaven, and let us in.

"He died that we might be forgiven,
He died to make us good,
That we might go at last to Heaven,
Saved by his precious blood."

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One sometimes wonders what the author of the Parable of the Prodigal Son would have thought of such moral barbarism. The real problem, of course, for those who long for a rational and enlightened form of Christianity is why this particular hymn should remain so extraordinarily popular. Even nominal Unitarians have been known to ask, in wide-eyed innocence, why it does not appear in our hymn books. Perhaps we need to recognize more than we have done, that it is exceedingly difficult for man to free himself entirely from the influence of certain archetypal myths, and that deep in the recesses of the unconscious mind, such ideas as the dying god and the efficacy of blood sacrifice still grip.

Recognition of this fact, however, does not necessarily imply its passive acceptance. In this, as in much else, Christians constantly need to be reminded (as Paul was always reminding his converts in the early days) that they must put away childish things and grow up. One of the most significant aspects of contemporary American Unitarianism is the emphasis which it places on what it calls "the religion of the mature mind". But what is perhaps needed above all from Liberal Christians is a deeper recognition of the significance of the Cross.

It is not true to say that we are precluded by our very presuppositions from seeing any real significance in the Cross. After all, it was a Unitarian, Sir John Bowring, who wrote *In the Cross of Christ I glory*. A Unitarian interpretation of the Atonement is not impossible. We already have one in what is usually called the subjectivist view, advocated by the Socinians in the sixteenth century, and at an even earlier date by the daring and brilliant medieval scholar, Peter Abelard.

The view is perhaps best summed up in the words of Abelard's disciple, Peter the Lombard: "So great a pledge of love having been given to us, we are both moved and kindled to love God who did such great things for us; and by this, we are justified, that is, being loosed from our sins, we are made just. The death of Christ, therefore, justifies us inasmuch as through it, love is stirred in our hearts".

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The great advantage of such an interpretation is that it avoids the cardinal error of treating the death of Jesus in isolation from his life. The death of Jesus only becomes an effective atonement—something which makes us at one with God—when it is seen as the completion and consummation of that revelation of the nature of God which was the entire object of the mission and message of Jesus. Evangelical Christians constantly need to be reminded that their favourite Johannine text—"God so loved the world that he gave his only-begotten son"—is a meditation on the Incarnation and not on Calvary. The Cross derives its significance not from any barbaric notions of ransom, propitiation, or satisfaction, but from the fact that it does tower above the wrecks of time as the supreme symbol of that self-giving which characterized the entire life of Jesus, and as a sombre reminder that the love and service of God by no means exclude the possibility of suffering.

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Not only this. The possibility of the Cross for any man, and especially perhaps for the best and highest of men, points back to the certainty of the Cross as a fundamental element in the life of God himself. The Thirty-Nine Articles of the Anglican Church, in what Bernard Shaw describes somewhere as an uncommonly fresh of insight, characterize God as

being "without body, parts, or passions", and all forms of orthodoxy have always been at pains to emphasize that God cannot suffer. But many of us will feel (despite the unexpected alliance of G.B.S. and Anglicanism) that the Old Testament idea of a God who is "afflicted in all our afflictions" is much nearer to the truth. "If God is good", says Rashdall, "if he is loving, if he looks upon men as his children . . . he must in some sense suffer in or with his creatures . . . A God who could contemplate such a world as ours without suffering would not be a loving God, nor would he be in the least like Christ".

This, then, is the "objective" element in the liberal interpretation of the Atonement. The Cross is the symbol of the suffering of God as well as the suffering of man. The life and death of Jesus (and of all others who have given themselves for truth) for ever make it plain that self-sacrifice and self-giving represent the highest that we know—"The secret way of the Universe and the primary condition of the art of a good human life"—just because it is the very law of God's own being. In this sense, and this sense only, we may agree that Jesus died for our salvation.

"DEEP CALLING TO DEEP"

SIR,—One cannot but approve of Mr. Wardle's commendation of Paul Tillich in the issue of this week-end, but one can perhaps humbly ask whether (on the particular point of which Mr. Wardle speaks) Tillich has really anything to teach our ministers which is not already so familiar to them that they take it for granted, and are perhaps a little puzzled as to what all the fuss is about.

It *may perhaps* be true that some of our men are, under all circumstances, childishly cheerful optimists, brightly assured that "God's in His Heaven, All's right with the world", but my own experience of my colleagues in the professional ministry teaches me something quite different. The vast majority, by the time they have had ten years in the active ministry, have already been so often confronted by the brutal and (by any human standard) unjust, pointless suffering of life that is inflected on human bodies and souls, have so often found themselves utterly helpless to offer cheap, easy words of comfort, have so often, in their sympathy for the sufferer, been as bewildered as the suffering soul they passionately desire to comfort, have so often turned away from a home in sheer agony of soul because there is nothing they can do or say to alleviate the pain or make sense of it, that the "abyss of meaninglessness" is as familiar to them as their own street.

These are things that perhaps we do not often enough talk about . . . or perhaps they are things which cannot be talked about . . . we only know we share this ultimate human experience of being battered, like Job, by the bludgeon of life's insensate brutality and must either submit to it as the final clue to all things and surrender our faith or bring against it the shield of faith, defiantly believing that "the clouds ye so much dread are thick with mercy" though God knows how. But when a group of ministers do open their hearts to each other about such things, one realizes with humility how often each man has faced such situations, and stood with his people in such situations, where he has had no neat philosophy, no tidy words of explanation, and precious little cheerful optimism, where he has, in fact, had nothing to strengthen him except his naked faith, situations where, himself stripped of everything except faith, he knew he wasn't with his people to give them faith but only there to confirm by his representation of their church the stubborn faith with which they were themselves at rockbottom confronting the "abyss of meaninglessness".

Tillich's words sound most impressive because they are deep calling to deep. But when men are in the ministry and have often been called to confront, and indeed, live in a perpetual awareness that they may at any moment be called again to confront, the meaningless hardness of life, they are unlikely to write books on philosophy. They are too acutely aware that philosophizing, even when it is impressive philosophy which faces "the deep and deadly dangers that for ever in the shadows lurk", is of precious little value when you are standing by someone who watches a loved person being tortured to death. A minister's faith is in the end not founded upon the pretty things in life that seem to assure us of the presence of a loving Father, but upon his discovery that it is part of the very nature of our human souls to defy the meaningless in life with faith that God stands behind it. "Yea, though He slay me, yet will I trust in Him".—Yours,

Stalybridge. *Charles Bartlett.*

Views, News and Notes

By A. B. Downing

I LEARN from the Rev. Stewart Carter (Cambridge), who among other things is Secretary of the Hibbert Trust, that the forthcoming series of Hibbert Lectures is to be delivered at three different University centres under the general title of "Darwinism in the History of Thought". This is, of course, the centenary year of the publication of the famous "Origin of Species", a fact which has been widely noticed in the Press, on the wireless and by scientists in general. The topic chosen, therefore, is a very pertinent one. The distinguished scholar to give the lectures is Professor Basil Willey, who besides being President and Fellow of Pembroke College, is King Edward VII Professor of English Literature in the University of Cambridge.

There will be four lectures in the series, delivered at Manchester University on April 20 and 27 and May 4 and 11 at 5.30 p.m., at the University College of North Staffs. (Keele) on April 28, May 5, 12 and 19 at 8.30 p.m., and at Bristol University on April 23 and 30, May 7 and 14.

The lectures will trace the development of Darwin's theories, give his views on their relation to religion and generally put the theory of Evolution in its wider setting. The whole subject is one of the greatest interest for religious liberals and what Professor Willey has to say will certainly attract widespread attention.

Unitarians generally will, no doubt, be interested to have it recalled that Charles Darwin attended services at our Shrewsbury Church as a boy. His grandfather, Dr. Erasmus Darwin, was intimate with many famous Unitarians of his period, particularly with Josiah Wedgwood, whose daughter, in fact, became the mother of the famous Charles. According to R. V. Holt, Charles' grandfather, Erasmus Darwin, was the author of the phrase that Unitarianism was a feather-bed for falling Christians! Charles Darwin himself frequently attended the services of Dr. James Martineau at the Little Portland Street Church, which attracted the interest of many distinguished public men besides himself.

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It is interesting to learn that three famous unorthodox Christians have been immortalized in colour in a new stained-glass window, which has just been made (in London) for St. Thomas's Episcopal Church in New York. The three figures are those of Abraham Lincoln (whose Christianity was probably more Unitarian than anything else), Dr. Albert Schweitzer (whose extreme unorthodoxy needs no emphasis), and Florence Nightingale, whose religious faith was certainly influenced by the Unitarianism in which she was brought up. St. Thomas's Church in New York is a very well-known place and maintains obedience, of course, to the Anglican Communion. It is certainly gratifying, to say the least, that it should have commemorated in this (very handsome) way three distinguished persons who belong to the liberal wing of our common Christianity.

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A popular member of Hale Chapel, Hale Barns, is Mr. W. H. S. Bunce, who teaches art at the Stretford Grammar School. One of his recent achievements is to have had one of his paintings bought by the Manchester City Art Gallery to be added to the well-known Rutherston Collection. For

the past seven years Mr. Bunce has had paintings hung in the Gallery's Spring Exhibition. At its recent centenary exhibition his work was represented by two oil paintings. One of them was entitled "Peak Farm", and it is this which the Gallery has bought for its permanent collection. The Manchester Art Gallery is well known as a discriminating purchaser in our North-Western metropolis, and one can well feel that Mr. Bunce deserves our congratulations.

THE GENERAL ASSEMBLY OF UNITARIAN AND FREE CHRISTIAN CHURCHES

Annual Meetings
Mill Hill Chapel - Leeds

(except where otherwise stated)

Tuesday, April 7th to Friday, April 10th

OUTLINE OF CHIEF EVENTS

TUESDAY, APRIL 7

2.30 P.M. SUNDAY SCHOOL ASSOCIATION ANNUAL MEETING.
4.00 P.M. INFORMAL RECEPTION.
7.30 P.M. ANNIVERSARY SERVICE.
Preacher: REV. W. WADDINGTON, B.A., B.D.

WEDNESDAY, APRIL 8

10.00 A.M. PRESIDENTIAL ADDRESS AND ANNUAL BUSINESS MEETING (Oxford Place Chapel).
1.45 P.M. ANNUAL BUSINESS MEETING CONTINUED.
3.50 P.M. MINISTERS' PENSION AND INSURANCE FUND TRIENNIAL MEETING.
7.30 P.M. RECEPTION BY THE LORD MAYOR AND LADY MAYORESS OF LEEDS (City Hall) (for Ministers and Delegates only).

THURSDAY, APRIL 9

10.00 A.M. COMMUNION SERVICE.
Preacher: REV. E. B. SHORT, B.Sc.
11.15 A.M. ESSEX HALL LECTURE.
"Mass Communications and the Spirit of Man."
REV. C. O. RHODES, M.A., Secretary and Director of the Modern Churchman's Union.
2.00 P.M. SECTIONAL MEETINGS (Women's League, Lay Preachers' Union and Men's League, and Ministers' Meeting).
5.30 P.M. UNION FOR SOCIAL SERVICE ANNUAL MEETING.
"Community Problems in New Housing Areas."
7.30 P.M. EVENING MEETING (Oxford Place).
"Unitarians Face the Future."
Chairman: DR. J. KIPLING.
Speakers: MR. M. DAVIES.
MISS E. J. KIELTY, B.A.
REV. A. B. DOWNING, M.A., B.D.

FRIDAY, APRIL 10

10.00 A.M. CONFERENCE. "The Churches and Social Service."
Speaker: REV. A. PEACOCK.
12 NOON CLOSING ADDRESS. "Ours the Victory."
REV. J. M. THOMAS, M.A.

Resolutions at the Annual Business Meeting

In addition to routine resolutions, the following will appear on the Agenda. Any minister or delegate desiring to put forward an amendment should send it without delay to the Secretary in writing with the name of the Seconder.

Council Resolution

OPENING OF ESSEX HALL: "That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches regards it as a matter of sincere congratulation that on a site consecrated by 185 years of noble memories there has now arisen a new home for the General Assembly and the Sunday School Association and feels confident that this event marks the beginning of a new era of progress for liberal religion in this country".

Council Resolution

FOR THE BETTER USE OF OUR MINISTERIAL RESOURCES: "That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches, conscious of the gravity of the situation which prevails by reason of an acute shortage of ministers and our inability at present to pay really adequate stipends, calls upon the whole movement to face the realities of the position and to accept the lead of the Assembly by:

(i) Recognizing that ministers are the servants of the whole movement rather than of the individual church; and, therefore,

(ii) That the time has come when a resolute attempt must be made to devise a scheme of joint and/or group ministries, thus enabling our ministerial resources to be used to greater advantage over a larger number of churches than at present; and

(iii) It urges all District Associations to call special meetings to consider ways and means of ensuring within their own areas, and if necessary by co-operation with a neighbouring Association, that all congregations receive as full a measure of ministerial oversight as possible by means of joint or group ministries;

(iv) It further urges the Ministerial Fellowship also to consider how best its members can help to this desired end. Finally, it urges

(v) That the Ministry Committee and the Grant-aiding bodies be instructed to implement the policy of grouping as opportunity arises".

Council Resolution

STIPENDS: "This Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches welcomes the Report of the Stipends Sub-Committee and adopts its recommendations as follows:

"*Stipends*: That the following Scale of MINIMUM stipends and Increments be adopted as the General Assembly Target from January, 1960:

	Up to 5 years in the Ministry £	*Over 5 years* £
1960	440	525
1961	460	550
1962	480	575
1963	500	600
1964	—	625

"Thus, after the transitional period a minister will, at the outset of his first ministry, receive at least £500 per annum, which will rise by annual increments of £25 to £625 after five years, thereafter progressing by minimum annual increments of £15 to at least £700 per annum, which will be reached after the tenth year after entering the ministry.

"All the above-mentioned stipends shall have in addition manse (rent and rates free), one-half National Insurance contributions, contribution to M.P. and I.F., telephone rental and expense allowance.

"These figures are regarded as MINIMUM ADEQUATE STIPENDS and should not be taken as ceilings. Therefore, it is urged that before 1969, say in 1967, a further review of the position shall be made and a recommendation placed before the Annual Meeting of the Assembly.

"*Grant-aiding Bodies*:

(i) That the Sustentation Fund and the Grants and Extension Committee should be merged for the purpose of making grants to stipends. It is suggested that the Grants and Extension Committee deal with all grants, care being taken to ensure that the income of the Sustentation Fund is used only in accordance with the conditions of the Trust.

(ii) That Annual Grants to stipends shall be made on a diminishing scale with reductions after the first two years.

(iii) That at the discretion of the grant-aiding bodies, one of the conditions on which stipend grants are made shall be the adoption by the grant-aided congregation of the Simplex Envelope Scheme.

(iv) That in order to enable grants to be made exceeding the normal figure to certain congregations not at present able to pay the prevailing scale of Minimum Adequate Stipends, a Fund shall be raised to be used solely for stipend-aid and be expended over a certain number of years. The exact amount required can best be ascertained by the Finance and Administration Committee.

"*General*: It is urged that the Assembly intensify the campaign to persuade all congregations to adopt the Simplex Envelope Scheme. In this connection, congregations which are not prepared to help themselves by adopting this scheme should be informed frankly that they cannot expect to receive grants in aid of repairs and redecorations unless they do so".

JOHN KIELTY, *Secretary*.

Essex Hall, Essex Street, W.C.2.

MINISTERS' PENSION AND INSURANCE FUND

Wednesday, April 8, at 3.50 p.m.

19th TRIENNIAL GENERAL MEETING

Oxford Place Chapel,
Town Hall Square, Leeds.

Triennial Report and Accounts, Election of Managers to hold office, 1959-62, etc.

H. W. Stephenson
(Hon. Secretary).

NATIONAL UNITARIAN FELLOWSHIP

The Annual Meeting of N.U.F. will be held in the Committee Room of Mill Hill Chapel, Leeds, on Thursday, April 9, at 4.30 p.m.

The chair will be taken by Mr. Norman Fieldhouse.

The Speaker will be Mr. Harold Steele, of Great Malvern, and his subject, "Which of you intending . . . sitteth not down and counteth the cost? A Stock-taking".

PUBLICITY DEPARTMENT

THE DAILY POSTBAG

(Contributed by the Publicity Department of the General Assembly.)

THE Publicity Department, comfortably sitting at the two desks in their bright new room at Essex Hall, often wonder, as they slit open the hatches of letters, whether there is any way in which their feelings can be conveyed to the ordinary Unitarian in his ordinary Unitarian Church.

There is an excitement about the opening of letters in almost any circumstances, but here there is a sense of exhilaration, a feeling of being in touch. In the course of normal preaching, the minister so often is depressed by the lack of any response. Even the faithful, those who take trouble to attend and who, in the vestibule, say such nice things about the sermon, do not seem to grasp the importance of what a man has been trying to say. As for the people who do not hear the sermon because they are not there—what hope is there of ever getting at them, to tell them the wonderful things that are in an earnest preacher's heart? But here, in these bundles of letters—one bundle for each post-day of the previous week—here is response indeed. Each bundle is as a little ripple denoting the rising of a great tide. Five or seven or ten people who have taken the initiative, who have written to ask: "What is it you want to tell me?" "Am I a Unitarian without knowing it?" "I want to know about your message." And tomorrow, thirty to fifty more people will get the reply by post—so many more who are not, in the future to make the usual mistakes about what our Unitarian faith is. And so many more who know where the nearest Unitarian church is, and what are the times of its services. Of if they live too far away from a church, know about the National Unitarian Fellowship. The number of such, at the time of writing, since April, 1958, is approaching 1,000.

From all parts of the British Isles, and now and then from France, Spain, Belgium, Germany, Africa, they come, from all sorts and classes of people. A significant number are doctors and scientific workers. Though there must be some which are idle inquiries, and some from those who are animical to liberal religion who are trying to find out what they are up against, the impression received is that these are very few indeed. The clear impression is that there are countless good people who are in quest of a faith which has meaning for our time, and who cannot accept the claims of the orthodox churches. Occasionally—somewhat less than once a week—the Bookroom Staff brings in a "personal visitor". Then there ensues a discussion which would gladden the heart of any enthusiastic Unitarian, as the visitor discovers that the daring faith he thought he held alone is the accepted position of a great historic, organized body.

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What are called "second letters" are especially interesting. Instead of the brief "Information please" or "Please send literature", there are often two pages of close writing, up to six questions to answer: What do you believe about baptism, communion, prayer, miracles, the Deity of Christ, the possibility that God can be good in view of the evil in the world, science and Creation, and, of course, the Virgin Birth and the Resurrection. In response to two or three pages of answers (sometimes given in fear and trembling) comes a third letter, full of gratitude and agreement, sometimes with a few more questions, but usually "I went to —— Church last Sunday and enjoyed the service. They made me very welcome. . . ."

A Methodist lay-preacher for many years writes: "I recently left Methodism with reluctance, but with the conviction that I could no longer accept any religious creed founded on outworn ideas about God. Humanism appealed, but its rather arrogant denial of the existence of a supreme being finally put me off, and I feel sure that the reasonable beliefs of Unitarians are more in line with truth". This is typical, though there are more from Anglicans, with their "I find I can no longer accept the creed", than there are from Methodists.

It is good to read letters from the younger generation: "Sixth-formers" and University students. One student writes of his feeling of depression as he looks at the world, and of his concern to discover how best he can direct his own life to the purposes of God. Of his own faith he writes: "*A Unitarian View of Jesus* describes the differences among Unitarians about being called Christians. I have often had similar thoughts. If questioned, I usually say, 'Yes, I'm a Christian if you mean someone who tries to practise what Christ preached, but not if you mean someone who worships Christ as God'. This seems to me to be one of the essential differences between Unitarianism and other organized religions".

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Quite a number of correspondents ask whether it might be possible to meet a Unitarian minister and talk over personal and theological difficulties. Tribute must be paid to the ministers who at the request of the Department have gone out to meet this situation, sometimes travelling many miles in answer to the call. Of one thing there is no doubt—that the more trouble is taken the more worth while is the visit, even though there may be no reward in increased church attendance or membership.

But quite often there is such a reward. The Department treasures a number of letters from ministers of Unitarian churches in different parts of the country, which bear news of inquirers attending service, and then continuing to attend, of new church members enrolled, and, in one case, of a new member for the church committee. (It should be noted that one member of the Department staff accuses the other of collecting scalps with the unholy delight of a savage!)

It must all the time be remembered that, however exciting all this Press advertising may be, it is but the small beginning of the work we have, all of us, got before us. The real work has to be done in the field—in your church and in mine. The church building must be worthy to receive visitors. The existing congregation must be an attending congregation. Advance campaigns must be planned and carried through, with every member helping. Local Press advertising must be done by the local church, picking up the words used in nation-wide advertisements and giving them a local habitation and a name. Above all, Unitarians must themselves get to know what they stand for, so that each one can himself answer the questions which the public are so urgently asking. Get your minister (for the hundredth time, no doubt) to outline once more the Unitarian principles and the Unitarian history, and consolidate by obtaining from your book-table, or from the Lindsey Press, one or more of the excellent books on the subject. We have a glorious message and a proud tradition. Forward together!

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

The Minister

SIR,—I am well aware as Mr. Kenneth Wright states, that Christ was a friend to men and women of all kinds. I do not, however, regard this as an argument against setting a high standard for those in the ministry, who should follow the best example that we know. Nor do I believe that this will lead to "superior beings" if the maxim of "know thyself" is followed. This must surely lead to humility.

Secondly, a perusal of existing courses does not lead to such an optimistic picture of the psychological training of theological students. It seems to be the exception rather than the rule.

Thirdly, the attitude of his parishioners towards the Catholic priest is often tinged with a stronger and less pleasant element than respect.

Finally, Mr. Wright is tired of these comparisons with the Society of Friends. He suggests that those who make them should seek membership in the Society. For my part, it is because I find in the Unitarian movement many qualities and aims to strive for that I am a member. Loyalty need not blind us to its weaknesses nor to the strength of others.—Yours,

Colwyn Bay. *Gwyneth Roberts.*

The Sermon — What is Wanted

SIR,—The Quaker "Advices and Queries" contain much which is in agreement with the wishes expressed by your correspondents concerning the conduct of meetings for worship (*The Inquirer*, March 7). Relevant extracts from the "Advices and Queries" are given below:

Take heed, dear Friends, to the promptings of love and truth in your hearts, which are the leadings of the Holy Spirit of God. Be earnestly concerned to enter reverently into communion with God, and with one another. Receive the messages of others in a tender spirit.

Rejoice together in the blessings of life, sympathize with each other in its trials. Watch over one another for good, praying that each may be a living member of the Church of Christ. Seek to take your part in the ministry of reconciliation between individuals, groups and nations.

Do you take a living interest in the social conditions of those around you? What place do you give to personal service, and do you undertake this in the spirit of friendship?

Let nothing be done or offered [by the preacher] with a view to popularity, but all in humility and in fear of the Lord. The tender and humble-minded utterance, given faithfully, can carry its message to the hearts of its hearers.

Those extracts are largely in agreement with what Unitarians seem to want.—Yours,

Glasgow. *Frank Fischl.*

Unitarian Young People's League

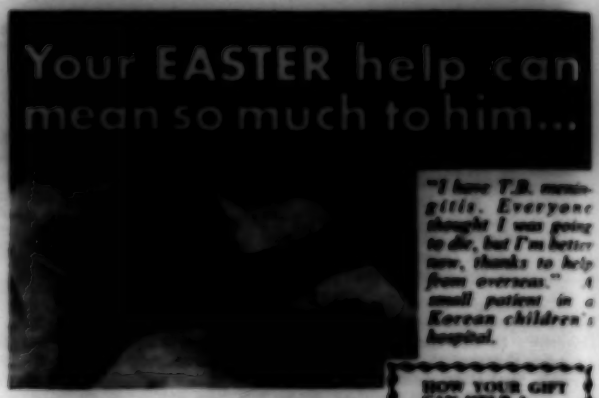
SIR,—At various times the U.Y.P.L. has been accused of being "too Unitarian" or "not Unitarian enough", some say that it is little more than an association of rock-'n'-rollers, others that its programme is too stuffy. And now Mr. Rowland joins in the affray with the implication that its methods are unsuitable for downtown churches.

The strange thing is that there are no accepted U.Y.P.L. methods; there is no common pattern in U.Y.P.L. branches. It includes teen-age clubs with a membership up to a hundred, as well as tiny groups of college students meeting weekly in private houses. Its purpose is not to impose a drab uniformity on Unitarian youth groups, but rather to encourage those qualities of initiative and adventurousness which must form the mainspring of any future progress in liberal religion.

If we are to do this, if we are to build a national youth movement worthy of the name "Unitarian", if we are to ensure the future progress of religious liberalism—then it is essential that the work of the U.Y.P.L. has the sympathy and support of all ministers and congregations, downtown, uptown, in-town, and out-of-town.

Our League is small, and relies on the leadership of young people with neither time nor wisdom enough to fulfil all their ambitions. Some day, perhaps, we shall have full-time paid officers, able to lead an organization which will cater for the needs of young Unitarians everywhere. But day-dreams are of little use when there is work to be done, and meanwhile Mr. Rowland, and others like him, might consider what they have to gain from participation in the national youth movement of our Unitarian churches.—Yours,

Martin Dexter,
General Secretary,
Liverpool 17. *Unitarian Young People's League.*



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THE CALENDAR OF THE CHURCHES

SUNDAY, MARCH 29, 1959

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. Tavener
ABERYSTWYTH, New Street, Meeting House, 11, Mr. Sydney Herbert
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. Arthur W. Vallance
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 11, Rev. S. Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. E. G. Green
BILLINGSHURST, Free Church, High Street, 11, Rev. John Kielty
BIRKENHEAD, Unitarian Church, Bidston Road, 6.30 (April 5), Supply
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Dr. D. Artingstall
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
BOLTON, Unity Church, Deane Road, 8, 10.30 and 6.30, Rev. Arthur J. Long
BOLTON, Walmsley, 3.15, and Halliwell Road, 6.30, Rev. Kenneth Wright
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Broadway Avenue, 3.15, Supply
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. Wm Millar
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
BRISTOL, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallworth
BURY, Bank Street, 11 and 6.30, Rev. F. M. Ryde
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 6.30, Mr. Jasper Davies
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Mr. John Pickerton
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 10.30, Sunday School, 11 and 6.30, Rev. John M. Quirk
CHESTER, Matthew Henry's Chapel, Trinity Street, 11 and 6.30, Rev. W. J. McElderry
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. Eddie Shaw
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
COVENTRY, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. Morris
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cotter
DERBY, Friar Gate Unitarian Chapel, 6.30, Supply
DITCHLING, Old Meeting House, 10.45, Rev. Basil Viney
DONCASTER, Free Christian Church, Hall Gate, 11, Mr. Trevor Jones, 6.30, Mr. W. Lloyd
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Wheatman
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Norman Kirkham
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse
DUNDEE, Unitarian Church, 53 Constitution Road, 11, Rev. G. D. Foote
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. Bruce Findlow
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Meyer-Kasper
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. John L. Broom
GLOSSOP, Fitzalan Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Cornell
GLOUCESTER, Barton Street, 3, Rev. J. M. Quirk
GUILDFORD, Ward Street Church, 11.15, Rev. R. Nigel Crisp
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. G. J. Price
HALIFAX, Northgate End, 10.45, Mr. H. Bertram
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. Dennison Hilton
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. Davies
HORSHAM, Worthing Road, 11, Rev. J. Martin Hall
HUDDERSFIELD, Fitzwilliam Street, 6, Rev. J. B. Tonkin
HULL, Park Street Church (Unitarian), 6.30, Rev. Herbert Penn
KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. M. Warrell
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. R. L. Goulland
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
LEWES, Westgate Chapel, 11, Mr. L. Eaton
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kershall
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
LIVERPOOL, Bootle Free Church, 11, Rev. C. A. Piper
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Morrison
LIVERPOOL, Gateacre Chapel, 11, Rev. Stanley R. Butler, 6.30, Mr. G. Craig
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Supply
LIVERPOOL, Hope Street, 6.30, Rev. S. R. Butler
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. B. Short
LONDON, Bell Street, Edgware Road, 6, Rev. Walter M. Long
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. John Wilkin
LONDON, Brixton, Effra Road, 11, Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Graham Short
LONDON, Forest Gate, Upton Lane, 6.30, Rev. R. W. Simpson
LONDON, Golders Green, Hoop Lane, 11, Rev. Robert Taylor, 6.30, Rev. K. C. Thrasher
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 3, Rev. Ralph E. Gunnett (also 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Max
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. Thrasher
LONDON, Ilford High Road, 11 and 6.30, Rev. T. E. Dalton
LONDON, Islington, Upper Street, 6.30, Rev. A. V. Fox
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. Dudley Richards
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Mr. H. Cummins
LONDON, Mansford Street Church, Bethnal Green, 6.30, Mr. R. H. Conrick
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. T. L. Jones
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. E. G. Lee
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. E. W. Deakin
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Supply
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Rev. David C. Doel
MANCHESTER, Cross Street Chapel, 10.45, Rev. Joyce Hazlehurst, 6.30, Rev. Elspeth Vallance
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bonner
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. Allen Kirby
MANCHESTER, Renshaw Street Mission, 6.30, Rev. B. L. Hopkin
MANCHESTER, Stand Chapel, Whitefield (April 5), 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
MARPLE, Unitarian Hall, 31 Stockport Road, 11 each Sunday
MIDDLESBROUGH, Free Christian Church, 6.30, Supply
MIDDLETON, Old Road Chapel, 3.15, Rev. David C. Doel
MORETONHAMPSTEAD, 3, and NEWTON ABBOT, 6.30, Rev. C. G. Towne
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storer
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather
NORTHAMPTON, Kettering Road Church, 6.30, Mr. L. C. Tudor
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OXFORD, Manchester College Chapel, 11.30, Rev. H. L. Short, 7.30, Mr. F. Collinson
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. Gordon L. Clarke
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. E. H. Kemley
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dumble
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. Sturges
PRESTON, Unitarian Chapel Street, 6.30, Rev. W. Stephenson
RINGWOOD, Hants., The Meeting House, 11, Rev. Francis Terry
RIVINGTON CHAPEL, Nr. Horwich, Lancs., 3, Rev. R. I. Pritchard
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. Barr
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. E. Phillips
SALE, Atkinson Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
SHEFFIELD (Attercliffe), 6.30, Mr. C. Ashworth
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. Sorell
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
SHEFFIELD, Upper Chapel, 11, Mr. Arnold Graves, 6.30, Rev. F. Sorell
SHREWSBURY, High Street, Unitarian, 11, Rev. A. H. Lewis, 6.30, Mr. G. J. Evans
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. Francis Terry
SOUTHEND-ON-SEA, Darnley Road, 6.30, Mrs. J. Williams
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
ST. HELENS, Corporation Street, 6.30, Mr. N. Thackray
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. L. Baker Short
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. P. B. Godfrey
TAUNTON, Mary St. Chapel, 11, Rev. Wm. Millar
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. Kemp
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. Alec L. Fenton
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles Eaton
TROWBRIDGE, Conigre Unitarian Church, 6, Rev. S. Spencer
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WATFORD, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month), Dr. Dorothy Tarrant
WALLASEY, Memorial Church, Manor Road, 11, Devotional Service, 6.30, Supply
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Williamson
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, first Sunday in the month)
WHITBY, Flowergate, 2.30, U.Y.P.L. Rally
WILMSLOW, Dean Row, 10.45, Rev. A. B. Downing. Styal, 6.30, Rev. A. B. Downing
YORK, St. Saviourgate Chapel. No service.
THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibbons
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. James
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherston, 132 Duke Street, Scarborough, West Australia
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. Emerson, Manse Telephone LX 5121
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Glen Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
STAFFORD COMMUNITY CHURCH, Austin Road, Stafford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. A. P. Hewett

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Wilson
WELLINGTON, Services suspended — Enquiries — Mrs. Warne, Tel. 41-272

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School: 7 Service, Rev. Mahlon C. Batten

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THE INQUIRER

All news and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: £1 3s. 10d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.
TEL.: EUS. 7554 Editorial: EUS. 2012

Death

Whitaker—On Monday, March 10, at her home in Bournemouth, Beatrice Susannah, widow of the Rev. William Whitaker, late of Alderley Edge, Cheshire, and beloved mother of Janet, Ruth, Audrey and Austin.

THE BRITISH AND FOREIGN BIBLE SOCIETY

ANNUAL MEETING

in the

WESTMINSTER CENTRAL HALL

on

WEDNESDAY, 6th MAY, 1959

at 11 a.m.

Chairman:

THE LORD BISHOP OF CHELMSFORD

Speakers:

THE RT. REV. OTTO DIBELIUS, D.D.
(Bishop of Berlin and Brandenburg)

THE REV. DR. N. J. COCKBURN
will present the Annual Report

THE REV. JOHN T. WATSON
(Assistant General Secretary)

Admission Free *For Tickets apply to:*

146 QUEEN VICTORIA STREET, LONDON, E.C.4

Birth

Stephenson—March 17. To Margaret (née Milton) and Douglas Stephenson, a son, Kim Patrick; a brother for Lesley Jane.

Rev. John Dare Davies

The death of the Rev. John Dare Davies on Sunday, March 1, at Moneyrea Manse, came as a profound shock, for he had carried out the task of producer at a performance by the church dramatic society the previous evening, apparently in full health.

A native of Cardiganshire, John Dare Davies was educated at Manchester University and the Home Missionary College. In 1910 he was called to the ministry at York Street, Belfast. Three years later he accepted the charge of Clough, Co. Down, a country congregation which he served until 1929. In that year he became minister at Moneyrea and in 1930 undertook responsibility of Ravara as an additional charge.

A devoted pastor, an able preacher and talented organist, John Dare Davies used his gifts to the full in the service of congregation, Presbytery, Remonstrant Synod of Ulster and the N.S. Presbyterian Church of Ireland, of which he was Moderator, 1934-35.

A good committee-man and administrator, charitable causes were dear to his heart: the Orphan Society and the Bodel Mackenzie Fund especially, benefited from his wise counsel and untiring labours. John Dare Davies was 79 years of age but his sympathetic understanding of young people, unfailing good humour and energy of body and mind seemed to belie the calendar measure of time.

GRB

CHARITY OF TIMOTHY DEAN

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REV. FRED COTTIER,
42 Winhill Lane, Bebbington,
Stockport, Cheshire.

(Hon. Secretary of The Widows' Fund, the Committee of which comprises the Trustees of the Charity.)

Printed by Wallington and Sons Ltd., Queen Road, Southend-on-Sea and Published by The Inquirer Publications Co. Ltd., at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Midlands) Joint Movement, Stockport, Saturday, March 28, 1959